THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"*Dawn approaches, Error is passing away, Men arising shall hail the day.*"

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CONTENTS.

IN our last we gave an outline of the nature of mediumship and the means of utilizing it for investigating the phenomena of Spiritualism. We intend now to call attention to the Harmonial philosophy which is the soul of Spiritualism, and without which the bare facts are but as the husks of the grain, or the steam engine without the steam. The mere acquisition of a knowledge of spiritual intercourse without the wisdom to apply it to individual or general development is worthless. The unprepared mind may have the facts thrust upon it by well-intentioned but unwise friends, or may be prompted by curiosity and a love of the sensational to make efforts to prove or disprove the alleged facts, but if successful in obtaining absolute demonstrations of them may yet not be elevated above its normal condition or brought one degree nearer heaven or happiness. It is therefore essential that the ground if not ready should be "prepared for the seed sowing," and this preparation consists in the introduction of Harmonial principles by which the soul is awakened to a realization of its responsibilities and its harmony with the laws of nature. In this state the mind is naturally attracted towards all that ministers to its moral and religious tendencies, and intuitively absorbs all truth in harmony with these tendencies. It is an awakening or quickening of the spiritual nature which is often reached through the reasoning faculties of the mind, but rarely so unless the moral and religious sentiments are touched at the same-time. Many men reason from a purely material plane, and whilst they are confined to this the apprehension of the harmonial philosophy is impossible, pure logic will never land them upon its shores, the heavy weight of materialism keeps them below the level, it requires the elastic cords of love to draw them upward into the more genial sphere of spiritual sympathy. Let it be distinctly understood that while we deprecate the orthodox system of appealing to the feelings and religious sentiment alone, we realize the fact that this is the *true motor* to a spiritual and harmonious condition, at the same time it is apparent that this condition can only be rendered secure and permanent by the support of reason. We can reason better retrospectively than perspectively, and a man temporarily elevated to the spiritual plane is better positioned to examine its basis than from the dead level of materialism.

The special object we have in view when introducing this subject is the utilization of the forces at work for the advancement of Spiritualism Both in public and private we see so much energy directed to the conviction of sceptics and unbelievers irrespective of their condition to profit by it. Toil, trouble, chagrin and irritation, suffered often without the compensation of success, and in so many instances when success is won the victory is a barren one, for the reason that those convinced are not really benefitted by conviction. Were these efforts directed to a presentation of the harmonial philosophy and appeals to the higher faculties of the mind, holding in reserve the evidences of direct spiritual communion until such time as a real interest was awakened and an acknowledgement of their utility if demonstrable were obtained, more real progress would be made and much disappointment and vexation avoided. The principles of the Harmonial philosophy are indisputable, the fact of spirit intercourse is disputable. Let us first lay down the harmonial principles and upon this substratum build step by step and stone by stone the spiritual edifice until it reaches an eminence from which the spirit world can be seen and understood. It is perhaps a fortunate circumstance that the demand for the sensational in connexion with spiritualism has not been largely responded to in Victoria. Tests, and the higher class of physical phenomena have been presented, but materializations are as yet uncommon, but will doubtless develope ere long and offer a broad field for tricksters and dishonest mediums to imitate, in the meantime let all true Spiritualists work assiduously at the foundation we have indicated and prepare the way for a wider dissemination of rational Spiritualism, which will exclude all that is unreasonable and dubious and commend itself to the intelligence of the intelligent thinker.

SPIRITUAL EXPERIENCES.

X.

"*Our Heavenly Horizons.*"—I use the word "heavenly" here very much in the same sense as you do, viz., to indicate a *higher* and *more advanced* condition of existence than that which at the present moment is enjoyed. Our experience in this bright world-sphere is very much affected by anticipations of growth and higher realisations. Hence, it is a part of our privilege to indulge in prospective contemplations, to look along the line of light which connects us with the future, and thus to anticipate a fuller development of our being, and whereby we shall be qualified while gathering up the experiences of the past to engage in higher uses. The horizons which we thus see spread out before us seem to beckon us onward. I have chosen to speak to you of this aspect of my experience because the subject is full of instruction, and it is by instruction in things pertaining to the spirit that man grows. It is too much the fashion with men on the earth to ignore the future, and thus, by continually shutting themselves up within the circle of the earth-life existence, to become mere materialists; whereas, if they would but contemplate those heavenly horizons which stretch out before them, and learn to interpret the teachings which are thus imparted, they would find there awaits them beyond the portal of physical death another and another phase of existence, ever leading on to higher realisations of what the felt yearnings of their inner nature indicates. I wish, then, to speak now of the beautiful visions which are pictured on these heavenly horizons, and which are visible to our enraptured gaze as we look out and onward towards the future of our being. The vision which I am now about to give you an account of is one which, with variations, frequently presents itself to my spiritual perceptions. It has relation more particularly to personal growth, and its teachings are conveyed under a glowing picture of the refining processes which pertain to nature itself in its objective and more palpable forms. Those forms immediately around us partake of the measure of our growth and elevation, inasmuch as the presence and influence of man, on whatsoever plane he may be, will affect the things about him which are lower in the scale of being than he is. Hence, to those of refined mind, there will be discovered in the forms of nature a beauty and a meaning which is hidden from the more sensual and gross; and to them also there will open up the possibilities which are suggested by the things on which they gaze, viewed through the medium of a more refined atmosphere. It is in no dreamy spirit of mere sentimentalism that I behold the beautiful objects of a refined nature extending along the vista which constitutes the vision referred to, but with the distinct conception that, accompanying the improved and more symetrical forms or characteristics of plants, trees, flowers, fruits, metals, &c., there is found a more perfect adaptation to use, and the fuller realisations of a blending harmony which reveals the several individual objects in the light of parts of a great whole. Gazing on those graduated tints of nature, as I might express myself, I perceive not only the external forms of beauty culminating in the most refined and etherealised objective figures, but I am enabled to observe the constituent parts of their composition, and thus discover that animating and energising them, and directing their advancing growth, there are present human emanations and spiritual essences, which flow in and form the basic life of these beautiful manifestations of a living creation, and which are as much dependant on the growth and progress of man as a higher form of being as they are on the constant flow of vitality, which, from still higher sources, passes through him to them. When I thus gaze upon the beautiful palm tree, or the sturdy oak, or observe the waving grass, or the many tinted flowers; when to my perception there is presented the gems, or the metallic substances, or the rocky formations on which are built the habitations of the higher spiritual intelligences of the race, then I learn to estimate the growth of man, and the sublime possibilities which are connected with that growth, as the means, in the Hands of the Infinite Spirit, of advancing the purposes of His will through the agency of the creature which, as he advances, grows more and more into the image and likeness of the Author of all things. And, while I thus contemplate the possibility, as revealed in vision, I grasp at the reality which is present with me, and so learn to trim and improve my faculties, and use them, that, in the very act, I may rise and reach a higher state, turning the vision into a reality, and by every successive step in this direction becoming the possessor of higher aspirations, and qualified to receive still further exhibitions of the infinite beyond to gladden and stimulate my spirit. Even on your lower plane, in degree, you may do the same, if, in the cultivation of a thoughtful and enquiring spirit, you search for the evidences of progress which pertains to all things about you."—*Marnias Meti.*

March, 1879. H. J. B.

COMMUNICATIONS.

Even as the unborn infant becomes partaker of the mother's nourishment, even so the medium, who is as yet unborn into the spiritual world, becomes partaker of the spiritual food with which we are supplied. The magnetic cord which binds us may be compared to that which unites the mother and her child, so complete is the union between a developed medium and her guides. Outward circumstances, it is true, will affect the medium, but even these are modified and controlled to a great extent. No monarch could have more watchful guards. Does danger threaten, a scout is sent off to give timely notice, for being forewarned is to be forearmed. The more sensitive the medium, the more need for our watchfulness. Mediums, of whatever type, cannot be too careful about their surroundings—the people they come in contact with, the places they frequent, the houses they inhabit, the food they eat, the clothes they wear, to say nothing of the atmosphere they breathe. All these, and very much more, require careful consideration. The very things they handle, the furniture of their dwellings, may be made instruments of torture, charged with antagonistic magnetism. This being the case, what suffering may be caused in matters of diet! No one can handle food without its partaking of their magnetism. Now, if your cook be an ill-conditioned, inharmoniously constituted man or woman, what wonder if the work of his or her hands fails to nourish or creates disgust! Too much stress can scarcely be laid on this particular subject, for it is quite possible for sensitive natures to be poisoned by partaking of food blended with bad magnetism. A touch can heal and a touch may destroy. A cup of cold water, magnetised with love, may be the salvation of a man; whilst the richest viands without it are as ashes in the mouth. Never despise little things merely because they are little. The stroke of the hand may seem a little thing, but to the weary one who is relieved by the touch it is a power indeed. There would be far less suffering in the world than there now is if all could be brought to a knowledge of this power, a power that lies latent in every individual. The "laying on of hands" once signified more than the mere name; for, with the words, "Receive ye the Holy Spirit," a power went forth from the touch that was indeed a spiritual gift. Without those gifts there can be *no priesthood*, and those who possess them are to themselves prophets, priests, and kings.

Light and darkness are not more opposed than are truth and falsehood. Now, the difficulty is to draw the line. The light of day gradually fades until it becomes blended with the shades of night. It is thus that truth blends with falsehood. It is difficult to say where the one ends and the other begins. Remember that I am now speaking of the realm of ethics. The day is not always with you of the same length; and so it is with what you call truth, to-day stretching forth to a certain distance, to-morrow contracted within narrower bounds; the fact being there is no such thing as absolute truth, the truth of one age being the falsehood of the next. Remember, I say we are in the realm of ethics. That two and two make four is an absolute certainty, but those numbers have nothing to do with the subject on hand. From the earliest times as much knowledge has

been given to man as at that particular stage he was capable of receiving—so much and no more; treated just as you would treat a child, step by step. Here and there you find a child more precocious than another, capable of understanding above his peers. Just so has it been with the nations of the earth, and they have been treated accordingly. The dawn of a brighter day is breaking in your midst when men shall see by a clearer light their spiritual surroundings; that is to say, they shall know themselves and what they are, and realise that flesh and blood is merely a covering to enable him to walk this earth, and to perform the duties of his rudimentary condition; nor can he reach a higher stage until he has fully exhausted his capabilities on the plane of his earthly existence. That being done, his future is onward, and still onward. Now, if I were to attempt to picture to you the life of a spirit unattracted by mundane things, to you it would not be truth, for you could not as yet accept the same. Think not that I would dishearten—nay, my desire is to encourage;—but it is with spiritual things as with all others, the first rung of the ladder must be taken, and then, step by step, upward. Be not discouraged if I say that only the first step is as yet taken. With the desire to mount will come the necessary effort, and as each step is taken and the distance between you and earth lengthens, the wider will become the view, and the mind, like the eye, will take in at a glance that which was far beyond it when setting out on its upward career. You may think, "Why come so far to state such plain facts? If you yourself know so much, why not give us the benefit of your knowledge?" In reply: If you have a son to apprentice, do you not place him under the ablest master that you can get? But you do not expect that master to begin teaching your son at the point which he himself has reached. On the contrary, beginning at the root, and thus working his way to the higher branches. In all things use your reason, and in nothing do you require to exercise it more than in matters spiritual. Expecting too much is the cause of much disappointment. A shower will not satisfy—you want a deluge. Before the germ has burst the acorn you expect a full grown oak. Be content with nature, and she will satisfy you.

CASTLEMAINE.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

HOW SPIRITUALISM PROGRESSES IN ADELAIDE AND SYDNEY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—My recent trip to Adelaide, S. A., has confirmed me in a very poor opinion of the status of Spiritualism and Free Thought generally in that city. There is a Free Discussion Society there, as it is called, but the only Spiritualist connected with it, as far as I could learn, was Mr. Harcus, who takes a special interest in the cause.

Spiritualism like every other new truth is beginning to spread its light in dark places, after a struggle for its rights. But in Adelaide, I am sorry to say, it is yet poorly represented, though there are some noble friends of the cause there. Amongst them, notably Mr. Harcus, to whom I have just alluded. That city is known as the "City of Churches," and indeed, I think the title (unfortunately)an appropriate one, for it is full of ecclesiastical buildings, and priestly and parsonic individuals, who do not scruple to attack those who differ from them. One man there was told that if he did not desist from attending the Infidel Meeting in Adelaide, he would not be required in a government office any longer. I am sure that the broad minded Spiritualist is infinitely preferable for the public service than that orthodox individual, whose mind is tainted with cramped-up, narrow-minded, bigoted ideas, which render him incapable of forming a correct judgment in anything. What a contrast between the intellectual Spiritualist, and that ignoramus who believes that a mere man, Joshua, stayed the sun; in talking Gods and tailed devils, etc., We are called by the saintly orthodox, "Infidels," but when one asks them the meaning of the term, they stand back unable to give an explanation: an appellation which can easily be shown very appropriate, when applied to orthodox Christians. Mr. Walker justly said recently, that it is much better to be an honest atheist, than to have such monstrous ideas of God as the Christians; and I coincide with him. Our Lyceum is going ahead very fairly and promises to augment its numbers to double, I think, very shortly. It often occurs to me that the room we have at present is too small, and I hope we shall secure a larger one at no distant date, for the good of this noble institution. Mr. Gale, must, I think ever be remembered as one who takes a very great interest in the Lyceum, and has worked hard for it, as also Mr. Minchen, its present conductor. Spiritualism here, is in a more favourable position than is the movement in Adelaide, though there are a few earnest co-workers in the latter place. The Young Mens' Christian Association (Sydney) has commenced to howl at the progress of Secularism. One member says:—"The frequent avowals of Atheism, (which of course according to Christians, includes Spiritualists, and others adverse to orthodoxy) are truly mournful." He is a "W-I-S-E" man in his own estimation. Let Christian orthodoxy think, and clear the mote out of its eyes. Let its adherents think of the absurdity of paying parsons to think for them, (who never think,) of the absurdity of reading, (as Thomas Paine says,) the Bible with their eyes shut, and consciences locked up. Dr. Beg is the greatest antagonist to Spiritualism, &c., that we have here; but he does us no harm, he is only biting himself, so let him rant away. While I am writing, I must say, that I never knew a thoroughly honest orthodox Christian. I once had the pleasure of knowing a licensed surveyor, who would not read a letter on a Sunday, and who went on his marrow-bones and prayed night and day; and yet with all his piety, he lost his situation through dishonesty. In conclusion, I notice that "Layman," has been charged with having said that the Bible should be burnt. Your correspondent "Fair Play" says that he read "Layman's" letter of August last, and failed to find the assertion; but I believe that I said something parallel to it, in that month's issue, though I am not aware that "Layman" did so. If "Fair Play" will read my letter (August last,) headed "A Convert to Spiritualism," and signed with my name in full, he will see the following:—"Pity it (referring to a Baptist tract containing a false statement concerning Voltaire's death,) was not cleared of its pollutions in the fire-place, little Hell, in conjunction with the Christian Bible." I am sorry that the wrong man should have been blamed; but in my opinion, ninety nine per cent of that book needs burning, and consigning to oblivion.

F. E. S. HEWISON,

67 Crown Street, Wooloomooloo, Sydney,

17th March, 1879.

JESSE SHEPARD.

[BY the following it would appear that Mr. Shepard is doing great things in Sydney. It is to be hoped they will be duplicated here. The only phenomena we have had the opportunity to witness have been of a musical character, as reported in previous issues.—ED. *H. of Lt.*]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SINCE Mr Jesse Shepard's second visit to Sydney he has been giving concerts and seances with great success, and as he is a guest at our house, we have had every facility for witnessing and testing his wonderful phases for mediumship. Almost nightly we sit for manifestations, both musical and physical, and have been rewarded with the most startling results. In writing concerning the manifestations, we hardly know where to begin a desription of them. When it was known by telegram that Mr. Shepard was again to favour us with a visit, a full circle of fifteen persons was formed to sit at our residence. Mr. Shepard arrived overland early in the morning, and in the evening of the same day he gave his first

seance. Since then he has given at our home a great many seances. On one occasion, while Mr. S. was playing the piano and talking, the large table was lifted up and upset, the tambourine was shaken violently, the guitar was playing all about the room, keeping time with the hymns and airs sung by the sitters, lights appeared, voices spoke to every one in the circle, independant voices sang in different parts of the room, and materialised spirits appeared, walked about, touched us all, and bowing low, presented us with rare stones from the river Jordan. At another seance we had materialised spirits giving us directions in loud voices, while Mr. Shepard was playing the piano and conversing with persons in the circle. We have had demonstrations in the daytime quite as powerful and startling. One day Mr. S. went for a walk, and while he was gone the guitar was played upon three several times.

We frequently have visible signs of the great power manifest through Mr. Shepard's mediumship in this manner, but the most marvellous seance was given last evening; what we witnessed on that occasion is almost too startling for belief. We again had things presented to us from another country, and had positive tests of actual spirit power of the most convincing kind.

Long prior to Mr. Shepard's visit to Australia, communications were given us in our own private circle in reference to the good he would accomplish here, and the manifestations that would occur. Everything thus predicted has been fully carried out during his stay at our house.

Mr. Shepard's concerts are attracting the greatest attention at present. Our seance room was crowded the other evening by an audience composed in great part, of sceptical musicians and singers, who had ridiculed the idea of Mr. Shepard's performances being due to the influence of spirits; but when they came and heard the grand music, they all with one voice declared they had never listened to such wonderful playing before, and could not conceive how it was done. After the concert, Mr. Jackson, a favourite tenor singer of Sydney, and one who had previously cried "Humbug!" proposed a vote of thanks. This was seconded by Mr. Matthews, and supported by Mr. J. J. Davey, who in a well-delivered address pointed out the extraordinary points of variety and contrast in the performance to which he had listened, at the same time taking occasion to remark that he was no Spiritualist, but could appreciate the sublime in art without reference to the cause. Appropriate remarks were made by Mr. Wright, treasurer of the Lyceum, and Mr. Garton, a well-known friend of progress, the proceedings closing amidst great enthusiasm.

Mr. Shepard is now busily engaged in developing a class of mediumistic sitters. The varied phenomena which take place during these sittings would suffice to make a medium famous.

One hundred tickets are now being issued for another grand musical seance at our residence, on the 19th of March.

Yours for the truth,

R. GAWTHORPE.
EMMA GAWTHORPE.

LETTER FROM MISS SLADE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—We arrived in Sydney after a somewhat long and tedious voyage, and have been very well received; but it is with regret we received orders from the spirits to leave for San Francisco on the 27th of this month. Although we experience reluctance in leaving Sydney, it is not so much as we felt in quitting Melbourne. It was there we first set foot on Australian soil, strangers in a foreign land; and being so, we met with uniform kindness and welcome from all. Believe me, we shall carry away nothing but pleasant recollections of a place where we have spent so many happy days, and where we hope we have made many warm friends.

We shall have to say good-bye for the present, leaving in the hopes of again visiting your hospitable shores; but if we are not able to do so, I shall take much pleasure in apprising the friends in Melbourne of our movements, through these columns. We shall always continue to take an interest in the progress of the cause in Melbourne, and we hope you will feel the same interest in us when we are far away, as when we were near you.

Again, on behalf of my uncle and myself, we wish our friends every success in the good cause in which they are working, and remain,

Very sincerely yours,
AGNES L. SLADE.

Sydney, March 11th, 1879.

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS v. MRS. BRITTEN.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The Victorian Association of Spiritualists do not deem it necessary at present to reply to Mrs. Britten's letter in the last number of the *Harbinger* since that lady has suffered the matter to remain in abeyance during the month. The Association are in possession of a correspondence which so conclusively demonstrates the justice of their action that it is only out of consideration for Mrs. Britten that they refrain from publishing it in full. This, however, they will do, in a pamphlet form or otherwise, should the occasion at any time arise. The unanimity with which the members of the Association (the only persons familiar with all the facts of the difference between the Association and Mrs. Britten) have endorsed the proceedings of the Committee, is an indication of what the feeling of the public is, which renders further explanation unnecessary.

I have the honour to be, Sir,
Yours fraternally,
A. VON ALKEMADE.

APPEAL TO ALL READERS OF THE *HARBINGER.*

DEAR SIR,—Permit me through the *Harbinger* to make the following appeal to its readers. I notice in one of last *Mediums* to hand, that a Mr. Jones has started a sixpenny subscription per quarter, in aid of the Spiritual Institution of London. Now I think it is of the utmost importance that this Institution be well supported, and further, that all Spiritualists in the colonies should be deeply interested in the matter. The very fact that through the agency of the Institution a vast quantity of Spiritualistic and Free Thought literature is being circulated, should induce Spiritualists and liberal Freethinkers everywhere, to help to keep it going. But there are many other ways by which the cause is greatly benefitted, which but for the Institution would not exist. Mr. Burns is working hard for the good of the cause and it is the duty of all interested in the Spiritual philosophy to co-operate with him. The sum he asks for, to enable him to carry on the work of the Institution is remarkably small and ought to be readily subscribed. The plan suggested by Mr. Jones, I think a capital one, the amount being small (two shillings a year) that no Spiritualist can legitimately make any excuse for not contributing to it. So I appeal to all readers of the *Harbinger* who do not now help to support the Institution, to put by sixpence per quarter for that purpose. I shall be happy to receive any subscriptions and will undertake to forward them to Mr. Burns, and I daresay the Editor of the *Harbinger* would kindly do the same. I do not ask anyone to do what I am not willing to do myself, so I will put by sixpence per quarter from January 1879, and I know two or three others who will do the same. I am not a Spiritualist in the generally understood sense of the term, but simply a humble investigator, but I believe the work done through the agency of the Institution to be productive of much good, so I can conscientiously help to support it. I hope some will come forward in response to this appeal, if so it will not have been made in vain.

Yours in the cause of truth,
T. O. BUTTON.

Leven, Tasmania.
12th February, 1879.

THE SPIRITUAL COSMOS.

Robert Nicoll, born in 1814, and who became editor of the *Leeds Times*, at the age of twenty, was accustomed to say that "half the unhappiness of life springs from looking back to griefs that are passed, and forward with fear to the future." True; and, as Henry Ward Beecher observes, we resemble crickets, which, in the spring, build their little homesteads in the meadows, and chirp with joy because all is going so well with them, but, when they hear the sound of the plough a few furrows off, and the thunder of the oxen's tread, then the skies begin to look dark and their hearts fail them; and yet, following the husbandman, in due season, a thousand blades of grass will grow where there was but one before. Thus it is with the generality of mankind; whenever anything occurs to disconcert their plans they anticipate evil and apprehend destruction. And so, as G. W. M. Reynolds remarks, our life is spent in reasoning on the past, complaining of the present, and trembling at the future. Why? The past is only useful in its experiences to guide the present and to discipline our immortal part for an inevitable and eternal hereafter. The world, said Bacon, is man's theatre, with God and the angels for an audience, and it therefore becomes us to perform our respective parts discreetly. The populations of five hundred thousand years which, from the lowest depths of Kent's cavern, refute the Mosaic cosmogony, and but remotely indicate the antiquity of man, have passed on to another sphere of existence, whither we all must follow. And yet, while the scientific mentality of earth-life is speculating about the origin of species, that which most concerns us is seldom contemplated, and imperfectly comprehended. It was Athen's wisest son who declared—

> All that we know is
> That nothing can be known.

And Socrates was right, although the spirit of inquiry was as irrepressible in Newton, who compared himself to a little child picking up shells on the sea beach, while the ocean of truth lay all unexplored before him, as it was in the precocious youth who, when he casually heard that it was full moon, immediately rushed to his mamma to ask her what it was full of. Here we take our leave of modern materialism to utilise the telescope which

> Searches the sunbeams, pierces the depths of earth,
> And reads the unwritten charters of the sky.

For the spiritual cosmology has been revealed by an entire band of twelve guides, controlling a most worthy, truly excellent, and very distinguished medium, Mrs. Tappan, in her oration at the Cavendish Rooms, London, on Sunday evening, June 13, 1875; so that we in Melbourne, like Dante and his guides, from scenes of wonder into the vital air—not sailing with science through the starry skies, but, as Shakespeare, in King Henry V., expresses it—

> our swift scene flies
> In motion of no less celerity
> Than that of thought,

To realms beyond our world; and the twelve guides who controlled the medium inspired her to reveal that around every planet is a corresponding aura, both of physical and spiritual life, the latter being in exact proportion to the advancement of the planet itself; so that if you have from an outward furnace an emission of smoke, so you have from an undeveloped world an emanation of cloud and vapour, and of spiritually-darkening substances. The state of Mercury, spiritually, is infinitely lower than that of this earth, and the state of Venus is approximately lower, in some directions only of intellect being higher, as the earth has been at a previous epoch higher in some directions than it now is, and upon the planet Mercury there are no human beings able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and it corresponds, in its present condition, to the geological epoch of the earth in its carboniferous period. The planet Venus possesses human inhabitants, but these are in their sensuous intermediate existence, corresponding to those of earth under the dominion perhaps of the first angel or dispensation that came with Osiris. The earth itself is third in rank, and occupies that position between the material or external life of intellectualism which is the prevailing atmosphere of the earth to-day, the religious aura being very inconsiderable. The planet Mars developes higher attributes of spiritual power, and is inhabited by souls that have passed through all possible advantages of development upon earth, or some other planet, and possess a spiritual aura that is next in degree in advance of the earth, namely, an inclination to spirituality or religion, instead of an external materialism or science. The Asteroids, which comprise the various fragments of an ancient world, rent and divided by volcanic action and internal fires, occupy a middle position, presenting a sphere of spiritual art in its varied light of music, poetry, sculpture, painting, and literature. They are occupied by souls or spirits who, graduating in these various degrees of art, find their spirituality in the highest expressions of outward harmony. Belonging to the spiritual atmosphere, attending these planets or small stars, is the sphere, or one portion of the sphere of harmony, which typifies the link between the pure materialism and intellect of the planets that lie nearer the sun and the pure wisdom and spirituality of the planets beyond the Asteroids, Jupiter, Saturn, Herschell, all the way in direct line to the outermost planet (which has not as yet been discovered), presenting a gradual and inclined plane upon the planet Jupiter of justice; upon the planet Saturn of hope and love; and, in the outermost, of wisdom and absolute truth; and the spiritual states surrounding these planets present a gradual sliding scale of development, of which the highest height that man on earth has dreamed is the feeble expression, and of which the lowest depth of man on earth, or on any planet, presents a glimmering hope and prophecy; and between the earth and each of those worlds there is not a point of space that is unpeopled by souls or spirits intent upon the perfection and development of their own beings through the development and perfection of others; and the lesson which is given to man in his lowest earthly life or planetary state, is the duty of vanquishing that substance over which he, after a time, shall become a ruler.

Thus have we presented to our readers a synopsis of Spiritual Cosmology, the diffusion of which knowledge, in the language of Mr. Alexander Calder, cannot but tend to make the robber generous, the drunkard sober, the miser just, the cruel conscientious, the rake honourable, the fop manly and brave. Under its influence Macbeth shall become kind and gentle, the bloody Richard less brutal, Shylock increasingly affectionate and good-natured, Claudius the better for his remorse, and Angelo publicly upright, though privately tempted to do evil.

To the Puritanically righteous, we say, "Take heed, lest ye fall;" and to transgressors, we say, "True magnanimity does not consist in never falling, but in rising every time we fall."

In the spirit-spheres the maxim of Herbert Rodwell will be realised, that there is "no vice mankind commits but is father to its own revenge. But, in all humanity, there is the germ of a future angel, for Othello shall yet look down upon the feet of Iago, and rest assured that it is a fable false as hell which attributes a cloven hoof to the devil himself for ever.

> Through the circles high and holy
> Of an everlasting change,
> Now more swiftly, now more slowly,
> Form must pass and function range.
> Nothing in the world can perish,
> Death is Life, and Life is Death;
> All we love and all we cherish
> Die to breathe a nobler breath.

Pax.

MR. THOMAS WALKER.

It will be seen from our Sydney letter that Mr. Walker is drawing crowded houses there. The Spiritualists of Mudgee are most anxious to secure his services for a short course of lectures, and it is probable that he will return to Melbourne overland for the purpose of giving them. He is to give the first lecture of a new course in Melbourne at the Opera House, on Easter Sunday.

NEWSPAPER JUSTICE.—A REFUTATION.

The *Sydney Morning Herald*, like its Melbourne contemporaries, is very liberal in publishing any contribution adverse to Spiritualism, and recently devoted over a column to a letter of Dr. Knaggs' of Newcastle, professing to be an exposé of Dr. Slade. The following reply thereto was written by Mr. Haviland, but returned to him with the editor's compliments and thanks for perusal. Being resolved as to its publication, he subsequently paid for its insertion as an advertisement in the *Evening News*, remarking in a few prefatory words on the hardship and injustice that Spiritualists should be compelled to pay for the insertion of their replies to their opponents' gratuitously inserted opinions and misstatements:—

"To the Editor of the Herald.

"Sir,—There has lately appeared in your columns an article by Dr. Knaggs on Spiritualism, or rather, as he terms it, an *expose* of Dr. Slade. This to Spiritualists is impossible, for no one can disprove a fact, and no man can be exposed unless it be shown that he produces phenomena, &c., otherwise than as he states. Dr. Slade positively asserts, and so do all true Spiritualists, that the spirits write and communicate these messages, and no one can prove otherwise. Now, it is well known that Spiritualism is gradually but surely gnawing away the old roots of the Church of the present day, and the sooner one or the other is proved erroneous the better for mankind generally; and, as I am one who, until lately a thorough sceptic as to Spiritualism, has been convinced by what I have actually seen, heard, and know. I simply ask that the insertion of this letter may prove to both sides, that the *Herald* is open for the fair and courteous discussion of this very important question.

"To quote from Allan Kardec's 'Book on Mediums," page 20, speaking of the adversaries of Spiritualism, he says:—"They will, doubtless, say that it is for us to prove the reality of the manifestations. We prove it to them by reasoning and facts; if they admit neither one nor the other, if they deny even what they see, it is for them to prove that our reasoning is false, and our facts impossible."

There are many who judge Spiritualism without knowing anything about it; they hear of some imposter (and what religion or business has not its imposters), who has been lately found out, and immediately Spiritualism is condemned, but what they will not admit in this life, they will know for a certainty in the next. I think most men admit they have a soul; what, then, becomes of that soul after parting from the body? Where does it go? Some believe it returns to the God who gave it. If so, is not God everywhere, and why should not my spirit or soul go where it willed? Why should it not, after leaving this body, still cling and watch round those on earth? and, if they be willing, why should it not use their mediumistic powers to communicate to them and others and make its presence felt? There is nothing repulsive, nothing against God's laws in this; and as for God himself, true Spiritualism raises man's estimation of his Creator to a much higher and better standard than any doctrine yet preached in the churches. Our God is to be loved, not feared, and his actions are not contradictory, as we have been taught to believe. But I wish now to deal with physical facts, and as Kardec again observes, p. 22—"the fact is there; all the denials can not make it not be, for to deny is not to prove." All the anti-Spiritualists that I have spoken to on the subject agree that Dr. Knaggs (like Professor E. Ray Lankester, F.R.S., and Dr. Donkin) does not state positively that he saw Slade do each "trick" himself, but only infers that he did it.

In my article in the *Argus* I have not stated one-half of what I have seen, but, among other things, I may mention this: Dr. Slade was at my private house. On entering the dining-room for the first time, a chair in the far end of the room wheeled round and drew up to the table; it was quite eight feet away from any of us. During the evening a lady and gentleman came in, and I got a common school slate and a chip of pencil, and Dr. Slade immediately laid it on the top of the table, and a message was written on it from a sister of a lady then present. Again a gentlemen went to him with a book-slate tied and sealed up; he refused to open it, but in spite of his precaution, writing took place inside; and not only that, but it was in green, proving incontestably that it was written with the chip of green pencil locked up inside. Now, the question arises, what did it? Surely some invisible force. What, then, is this invisible force? It must have intelligence to write answers, &c. bearing on questions asked, and, having intelligence, surely it must emanate from the soul or spirit of some person. Can it be the medium's spirit? Can the medium see into the past events of my life, and not only answer questions and speak of people known to me, but also use "household words" and phrases common to a certain person of my acquaintaince, and some months dead? Can the medium by his will-power not only do this, but tie a peculiar knot in a handkerchief that was identical with that tied by one other person who died, when he (the medium) was about eight or nine years old, and totally unacquainted with him. I say, no! he cannot do it, and I do not see what else can, unless it be the spirits of the people it purports to represent.

"Now, I have just come back from Melbourne, and on Saturday night last, on the Barrabool, all alone (Dr. Slade in Melbourne), I got raps on my bunk, and questions were answered that I could not verify until I reached Sydney, and on arrival I found they were all perfectly correct.

"Again, I object, if you will allow space for the argument of this question, to the dragging in of Indian jugglers' tricks, and all such abnormal subjects. To some the basket trick, or the mango tree, may appear more wonderful than direct communication with the spirits, but it has nothing whatever to do with Spiritualism, Mediums are not conjurers.

In closing this letter, I would like to call attention to the fact of "Edwin Drood" having been finished by a mechanic in America, who acted as amanuensis to the spirit of Charles Dickens. I have read some of the extracts to a great admirer of Dickens and a severe critic, and it was at once allowed as naught else but the work of Dickens himself. Let your readers get it and judge for themselves; it will astonish all anti-spiritualists.

Yours faithfully,

E. Cyril Haviland.

Burwood, February 25.

OUR SYDNEY LETTER.

I must, in the first place, correct a paragraph in my last letter which evoked an editorial footnote. I said that "my feelings" (with reference to the unfortunate difference between Mrs. Britten and the Victorian Association of Spiritualists) "were shared by all well-wishers to the cause." This should have been qualified by the words "with whom I have had any communication on the subject." But, after all, I think I have been misapprehended, for I conclude even those who were most at issue with Mrs. Britten will agree with me in deploring the necessity for making the matter public. That is all I desired to express, for of the merits of the case I was and even now am, profoundly ignorant. In this connection I may venture to qualify another statement in my last letter which might probably give offence where none was meant. I allude to that paragraph in which Mrs. Britten is spoken of as having "held her head the highest of all workers in the cause." Of course I did not mean to assert the lady's pre-eminence over such men as A. J. Davis, Tuttle and others, including even our own Walker. I merely meant to infer that her position was on the topmost rung of the ladder. Whatever the result of the deplorable difference between Mrs. Britten and her once best friends in Melbourne may be, I am sure all will concede that her work has been of rare value to us all; and in days to come I should like to think that she will bear into other lands a favourable report of the Spiritualists of Australia.

Mr. Thomas Walker met with a hearty reception, for he is quite as popular here as he is in Melbourne, and commands full houses whenever he lectures. I must pay this gentleman the compliment of saying that, in the

opinion of many of us, he himself is one of the best proofs of the truth of Spiritualism we have met with. We are delighted to hear of his lengthy engagement to the Victorian Association, who will, we hope, lend him to us for a season later in the year.

Mr. Walker has desired me to say that he found the Lyceum in excellent working order under the management of its able conductor, Mr. Minchen. The Psychological Society is making its way steadily, and will doubtless continue to flourish, all evil prognostication to the contrary notwithstanding. At the last meeting, Mr. A. De Lissa, solicitor, read an able and exhaustive paper on "Clairvoyance." The Secretary, Mr. E. C. Haviland, has made a valuable donation to the Society of a complete library of Spiritual works, together with a bookcase. Such rare liberality is worthy of special notice. We have many well-to-do co-believers, but these, as a rule, grudge even their time, not to speak of their money. As the Hon. J. B. Wilson remarked at a recent meeting, "Gentlemen, when they shake off the trammels of orthodoxy, usually button up their breeches' pockets." It is a great pity that we can not borrow an orthodox hell to frighten such people with.

A notable instance of the intolerance of our daily press has recently been afforded. Mr. Haviland addressed a short letter to the *Herald*, in answer to Dr. Knaggs' lengthy attack on Dr. Slade. It was refused insertion, and he then put it as an advertisement in the the *Evening News*, and, to call attention to it, left an advertisement at the *Herald* office stating that the advertisement would so appear. Even that much was not conceded, and the advertisement was not inserted. Yet some Spiritualists do not see the need of an organ of our own.

Speaking of Dr. Knaggs reminds me that that worthy, in conjunction with Mr. Wilson and the Vagabond, is busy concocting a book which is to put an end to Spiritualism at once. It is to be called "Mediums and their Dupes," and will doubtless prove as interesting as Baron Munchausen's travels. If permitted, I will review this work for your columns when it appears; meanwhile, I may tell your readers that a friend of mine, who has had a peep at some of the proof sheets, says that we may anticipate some astounding revelations.

Two days ago the Vagabond was assaulted by some rowdies, and would have come to signal grief had it not been for the kindly interposition of a sailor who happened to be passing that way. The next day there appeared in the *Evening News* a sensational account of this adventure, which wound up by stating that it was supposed that the assault was committed by some Spiritualists in revenge for the share the Vagabond is taking in the book referred to! To-day the *Evening News* contained a letter from the hero of this adventure, in which he says that he does not attribute the assault to Spiritualists, "although," he says, "it is true that I have been threatened by believers that the 'spirits' will avenge themselves, and that chairs, tables, and other furniture, will rise up and smash me for my 'impiety.'" How is that for high? That Vagabond has a perfect genius for advertising himself—Barnum could not beat him at it.

Mr. Jesse Sheppard has (so he announces by advertisement) succeeded in forming a developing class. More of his movements I do not know, as I am rather out of the world at present.

Of Dr. Slade I also have little to say. When I saw him last he informed me that he proposed to leave Sydney this month, and I believe that he intends to abide by the resolve. I learn from "one who knows" that the Doctor's time is greatly taken up by people who say they cannot afford to pay for a seance, and for whom he generously officiates for nothing. Outsiders will be surprised to hear this good thing of a public medium.

By the way, I happen to have the particulars of a seance which was peculiarly satisfactory from a test point of view, and which you may think worth preserving. A relative of mine, whom we will call Mr. S., whilst staying in Melbourne recently, heard that his sister-in-law, Mrs. H., had just arrived from New Zealand, *en route* for Adelaide. He hastened off to see her, and found that the steamer in which she was journeying was to sail in an hour. Mrs. H. began talking about Spiritualism, and wondered at his folly in believing in such nonsense, &c. He then asked her if she would make a trial of the nonsense, and go with him to Dr. Slade, who lived hard by. She consented readily, and they went accordingly. Almost immediately after they had entered Dr. Slade's room loud knockings were heard all about, and the chairs and tables began to move. Then Dr. Slade took the slate in the usual way, and there came a communication from Mrs. H.'s father, signed with his name. (N.B.—Her married name, even, was not mentioned, and as she had only that day arrived from New Zealand, her visit could not have been anticipated.) Mrs. H. then enquired whether she might ask a mental question, and Dr. Slade said that possibly an answer might be obtained. She then asked (mentally) whether her first husband was present (she had been married twice). In answer there was a letter addressing her by a pet name, and signed by the spirit asked for! That lady went away to Adelaide convinced—of what? Certainly not that Slade's legs performed those marvels.

Another anecdote and I have done. This is personal, and will therefore be likely to cause people to say that I am an egotistical ass. I have been called so many names in my time that I don't care a cent. Besides, when a man details his own experiences, *and signs his name to his communication*, he furnishes the only class of evidence that is of any value. Recently a literary friend of mine came to spend a few days with me at Manly. He was considerably down on Spiritualism, and (as they all do) wondered that I could believe in such humbug. Now, I happen to have some power of developing mediums, which, under guidance of spirits, I had already used with advantage in two or three cases. I tried my hand on my unbelieving friend, and, in an unusually short space of time, he wrote, automatically, a letter from a sister who had died when he was a baby. Then came another from a grandmother, and a third from some other relative. My friend went to bed stupified with astonishment, and declaring himself a Spiritualist thenceforward. The next night he would not sit, and, when I enquired the reason, he said that "he was half tight, and I had got at him!" I asked what he meant, and he then said that he admitted the phenomena, but thought it was all "psychic force." He sticks to that, although he has failed to explain how I got at the name of his sister, &c., as I must have done if the operation were the result of my will power. This gentleman is a Scotchman, and the son of a Presbyterian minister, so perhaps his obstinacy is not to be wondered at. Nevertheless, it is rather annoying when you have succeeded in affording a man such proof as millions would gladly purchase, to find him not only doubting, but indifferent. Tom Paine must have had such gentlemen in his mind when he said there were some souls whom God would not take the trouble either to save or to damn, but would simply annihilate them.

HAROLD W. H. STEVEN.

Manly Beach, March 20, 1879.

MUSIC OF ANGELS.

ARRAYED in clouds of golden light,
More bright than heaven's resplendent bows,
The holy angels come by night
To bless the sleeping world below!
How soft the music that they bring—
How sweet the hallowed strains they sing.

Good-will henceforth to man be given,
The light of glory beams on earth;
While angels tune the harps of heaven,
Their kindred here rejoice with mirth,
And to the skies their voices raise,
In one sweet song of gushing praise!

Then, brother man, fold to thy heart thy brother!
For where love dwells the peace of God is there;
To worship rightly, is to love each other,
Each smile a hymn, each kindly deed a prayer.

MRS. E. HARDINGE BRITTEN.

Abstract Report of 1st Lecture.

This accomplished lady delivered the first of a farewell series of inspirational lectures at the Opera House, in this city, on Sunday evening, 2nd March; Dr. Britten presiding. The stalls were fully occupied, but the dress and upper circles were but sparsely attended, and there were neither vocal nor instrumental performances. The chairman, in his preliminary address, informed the audience that Mrs. Britten was present on this occasion, to fulfil her promise to give a final course of lectures, to terminate on 6th April, on which date her lecturing career in the Australian colonies would close.

Mrs. Emma Hardinge Britten then advanced, and pronounced the following invocation:—

God! who art our strength and our salvation; from whom we come, and to whom we go; we commend the counsels of this day to Thee. Thou alone dost understand life's progress. Thou alone canst direct the mystic paths in which we dwell; canst alone lift the veil of darkness, and reveal to humanity the light, which shall show us the great mystery of sorrow and pain; and teach us that the truest wisdom proceeds from the sources of discipline and trial, purifying the soul as refined gold, by crucible and fire. Thou dost all things well. To Thee and Thy ministering angels do we now, finally and trustfully, commit the intentions of this day.

After closing the invocation, Mrs. Britten paused for a brief interval, and then proceeded to expatiate upon the subject of her discourse, "What shall we do to be saved?" in discussing which the lady asserted the following principles:—That there is no demand so urgent among human beings as salvation; but we are not required to sit at the feet of professional teachers to learn that fact. In the first place, we need salvation from ignorance, for it was the primary agent of all evil. Men sin because they know not what they do, and they commit crime in ignorance of the result upon their lives. But for it nations would never go to war, neither would individuals blast the fortunes of themselves and others. We also need salvation from pride, and even this night we have to seek salvation from our fellow-men by bolts and bars; to-morrow we shall seek it by craft and subtlety. We likewise need salvation from fraud, swindling, violence, and cupidity; from want, disease, war, and famine; and it is a melancholy reflection that, during the last three years, six millions of people have perished from starvation in India. We need salvation from the dark and dreadful crime of inebriety, for the instinct of the brute is superior to the imbecility of the drunkard. We need salvation from sectarian bitterness, from the insane dogmas of creedal professors, of whom we say, "See how these Christians love one another!" We need salvation on earth, before we talk of salvation beyond it. In reviewing the Mosaic cosmogony, the lecturess argued that the creation of man was the culmination of a stupendous failure, for all things were pronounced to be good until man appeared on the scene, when destruction followed his advent. As for the influence of the Churches, if we survey the history of past ages, how far have their teachings eliminated one single art, or promoted the development of intellect and science? The printing-press incurred the *anathemas* of the priesthood, although one of the earliest works it performed was the printing of the Bible! Ecclesiasticism has not revealed a single art, nor discovered a single star; and it would, if it could, have crushed telescopes out of existence, through whose services we now know of the glorious suns and systems which float in the nebulæ as portions of God's universe. The distance between savagery and civilisation has been bridged by knowledge and by intellect, while the Churches have remained neutral; although it was a fundamental dogma among them that an immaculate conception produced a wailing babe, that was eventually destroyed by rebellious humanity. Who was it taught the first man, and who educated him? The consideration of that question involves the functions of the three great saviours of our race: the first is the spiritual soul, that must and will grow, becoming a god within us, who needs not to be born through the instrumentality of any "catch-penny" scheme; the second is the bright intelligence that forces the soul upward and onward, until its aspirations become inspiration; the third is the love that animates us to benefit each other; and teaches mankind to appreciate the axiom of Solon, that "an insult or wrong done to the meanest subject is an injury committed upon the whole community." In analysing the subtle affinity between intelligence and instinct, Mrs. Britten narrated the episode of the fire-dog of Boston, which, during a recent terrible conflagration, rescued a female from the flames by dragging her out by the hair of her head, when no human being dared to succor her; and the lecturess remarked that, if intelligence pervaded our commercial polity, the fraud of adulteration would be abandoned; but, unhappily, here all subjects have their instructors except the soul, the spiritual principle that most needs guidance, and primarily requires salvation; which depends upon an equitable distribution of God's gifts, and an inward consciousness that murder and malice, theft and hatred, are all wrong. Ecclesiasticism has failed to regenerate society, notwithstanding its code of morals, the Thirty-nine Articles, and the Nicene Creed. The good and the true are everywhere; they pervade the theological systems of the Buddhist and the Jew; they are in the homes of the Mohammedan and the Christian; they are in the scheme of the Freethinkers and Infidels. What kind of religion is that which makes men good and true? All objects have their preceptors except the human heart, and the human conscience, and one of the popular fallacies of the hour is this: That, if you committed sin yesterday, and come to church and get whitewashed to-day, you can procure absolution for the past; and, if such a doctrine be tenable, why not eat, drink, and be merry? What need is there to omit a single sin, while there is presented such a ready mode of salvation? However, messengers from the other world have declared that no theological sponge can wipe out transgression. Hereafter, man must be his own saviour; and, until he does become so, the Almighty has so planned it that man must work out his own salvation here, and he will never achieve that object until he puts his hands to the plough, endeavoring to approach perfection, even as our Father in Heaven is perfect. (Applause.)

In replying to questions, Mrs. Britten answered that every creature is endowed with God's best gifts, but in different degrees; and love requires that we should put those gifts to the best use, this rule being the special object of that commandment which enjoins us to "do unto others as we would that others should do unto us." There is no finality in a true religion; for the good will invariably advance in the order of their progression, and the low will inevitably progress when they become good, rising the ladder, step by step, upward and onward, constituting the welcome and inspiriting cry of marching ages, for time and throughout eternity. The soul within us is infinite. Wherever we come from we know not; but we believe that we come from an infinite source, and that our spirits are infinite, and have no boundary. You cannot separate or destroy the soul by death, for the spirit tramples over all material obstacles. In it we believe, while believing likewise that the attributes of spirits are indestructible throughout eternity.

At this juncture some person rose from a seat in the stalls, and either put a question or volunteered a remark inaudible to our reporter, but which evidently created considerable commotion among the audience, and evoked the interference of the chairman, who interposed to command order. The interruption, however, continued, and the fair lecturess, advancing to the foot-lights, quelled the turbulence by saying:—"As some members of the audience do not appear to appreciate or understand the principles of intelligence sufficiently to enable them to propound their questions in a courteous and respectful manner, we must, upon this occasion, decline to receive any more, and shall now retire from this platform for the remainder of the evening.

The proceedings were accordingly brought to an abrupt termination, some occupants of the dress-circle manifesting their dissent from the interruption by

audible demonstrations, during which Mrs, Emma Hardinge Britten retired, with her husband, from the stage; and the audience gradually dispersed, perhaps a little earlier than would otherwise have been the case had no such disagreeable *contretempts* occurred.

MELBOURNE PROGRESSIVE LYCEUM.

THE nomination of officers for the new session, commencing March 2nd, took place on Sunday, February 16th. There were two nominations for Conductorship, viz., Mr. E. Joske, and Mr. W. H. Terry. Immediately on the nominations being given, Mr. Terry rose and expressed his opinion on the desirability of increasing the field of selection for Conductor. Mr. Joske, he said, had been an earnest and intelligent worker in the Lyceum for some years, and he would like him to have the opportunity of conducting it. It had been a principle with him (Mr. Terry) never to refuse a nomination for any office which he felt competent to fill, but if his proposers would withdraw their nomination, he would be well satisfied. The nominators declining to do so, the election stood over till the following Sunday, Mr. Terry mentioning as a reason against his being elected that he would be absent at least one Sunday in each month. The ballot took place on the following Sunday, when Mr. Joske was elected Conductor, and Mr. Terry Vice-Conductor. The following officers were elected without opposition:—Secretary, Mr. F. S. Carson; Treasurer, Mr. H. Moore; Librarian, Miss Bowley; Musical Director, L. Weichardt; Leaders, Mesdames Matthews, Syme, Wilson, Moore, Miss Browne, Messrs. Deakin, Lang, Davis, Alkemade, M'Laughlin, Clay, and Lumley; Guardians, Messrs. Moore. Fischer, and Veevers; Watchman, Mr. E. D. Cooke; Guards, Masters Clay, Hopper, and Harvie.

The past session, under Mr. Lang's conductorship, has been a most successful one, and the present one is opening out well, the new Conductor having already given evidence of his ability and energy for the work. For the information of those readers who have not yet visited the Lyceum, we may mention that it is held at Lowe's Rooms, Stephen-st., just south of Collins-street, every Sunday at 11 a.m.

A SEANCE WITH DR. SLADE.

THE following account of an impromptu seance held with Dr. Slade, at which some exceptional phenomena occurred, was furnished us by Mr. Parrant too late for insertion last month. It appears that Dr. Slade had accepted an invitation to tea at Mr. Parrant's, but ariving early found Mr. P. and eight friends engaged holding a circle. Dr. S. joined the circle and an attempt was made to obtain writing in the ordinary manner, (holding the slate in one hand under the flap of the table.) Not succeeding in this, the slate by his direction was laid upon the floor, all hands remaining on the the table. Almost immediately writing was distinctly heard by all present and at its conclusion three raps on the slate. One of the sitters picked up the slate, (which was a closed book one) and the following message was found written on it purporting to come from a departed friend of Mr. Parrant's.

"Let your light shine out to those in the darkness, we shall do all we can for the advancement of this gospel, and to spread this beautitul light over the path of time."

Another message was written between the closed slates whilst held by Dr. Slade and Mr. Parrant, in answer to a mental question, propounded by Mrs. P. respecting a visit she had paid to a grave in the Melbourne Cemetery. "I was with you when you visited my dust, I am ever the same. M.P. Tea for nine was subsequently spread on a large table 6 x 4-ft. the china &c., filling the table, raps immediately commenced on the china, the table and a sewing machine, then the table rose clear from the floor and floated in the air, six different times, without spilling any tea from the cups which were filled.

W. PARRANT.

29 Lonsdale Street East.

FOUR REPRESENTATIVE ENGLISHMEN.

By JOHN PAGE HOPPS.

JOHN RUSKIN, THE SEER.

(*Continued.*)

I PASS on, in conclusion, to speak of Ruskin as moralist and theologian; and, as my material is so rich, I shall do myself and you the pleasure of mainly relying upon a collection of his own wise, striking, and most instructive words—a mere gleaning, though, from a field wonderfully varied and opulent. And here you will find, no matter on what subject he touches, that he is essentially *intuitive.* He speaks from feeling; he makes assertions; he does not argue, he *states.* He is not the Thinker, but the Seer. In morals, therefore, he is not a philosopher, he has no system: he only sees, or loves, or hates. So in Theology he has no creed, he is not at all consecutive, he hardly cares to be consistent. Again he sees—sees vividly, brightly, strongly, and tells us what he sees—both the ugly and the beautiful, the noble and the base. And this is the Seer's mission. Nor is it a mission of the inferior or less reliable kind than that of the thinker: for intuition (where there is pure vision) is often a distinct and trustworthy faculty, and often leads at once to conclusions that the Thinker can only arrive at after laborious processes of reflection and reasoning. As moralist and theologian, then, John Ruskin is essentially the Seer. He seems to go straight to the mark, announcing what *is,* not proving what *may* be. Here, for instance, is a valuable definition of "Superstition" and "Religion," looking right into the *heart* of the thing:—

"Superstition in all times and among all nations is the fear of a Spirit whose passions are those of a man, whose acts are those of a man; who makes some places holy and not others; who is kind to one person, unkind to another, and is pleased or angry according to the degree of attention you pay to him, or praise you refuse to him; who is hostile, generally, to human pleasure, and may be bribed by sacrifice of a part of that pleasure into permitting the rest. This, whatever form of faith it colours, is the cause of superstition. And religion is the belief in a Spirit whose mercies are over all his works—who is kind, even to the unthankful and the evil; who is everywhere present, and therefore is in no place to be sought, and is in no place to be evaded; to whom all creatures, times, and things, are everlastingly holy, and who claims—not tithes of wealth and sevenths of days—but all the wealth that we have, and all the days that we live, and all the beings that we are. But who claims that totality because he delights only in the delight of His creatures, and because, therefore, the one duty that we owe Him, and the only service that we can render Him, is to be happy. A Spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must, indeed, pass away, if one jot of them failed—laws which attach to every wrong and error a measured, inevitable penalty, to every rightness and prudence an assured reward, penalty the remittance of which cannot be purchased, and reward of which the promise cannot be broken."

This view of "Religion," as distinguished from "Superstition," gives a key or supplies a comment to many of Ruskin's criticisms of modern life. In these last days he has become almost bitter and cynical, and sits in his cave, like the recluse I called him, muttering words of sorrow or reproach. But much that he says is not only greatly true, but greatly needed. Take these thoughts on labour, and sorrow, and joy:—

"There are three things to which man is born—labour, and sorrow, and joy. Each of these three things has its baseness and its nobleness. There is base labour, and noble labour. There is base sorrow, and noble sorrow. There is base joy, and noble joy. But you must not think to avoid the corruption of these things by doing without the things themselves. Nor can any life be right that has not all three. Labour without sorrow is base. Sorrow without labour is base. Joy without labour is base."

Mr. Ruskin, in his "Letters to a Working Man of Sunderland," draws attention to that passage. Labour, he says, should be joyous, not the mere labour of the beast, otherwise it is base labour: yet labour must have sorrow with it to make it truly noble, for he who works for the world *must* at times be like Jesus, "a man of sorrows, and acquainted with griefs." So sorrow without labour is base, for mere idle grief is both miserable and degrading; and joy without labour is base, for what right has the idler to be happy?

Then, on the same page, he proceeds to a striking passage on our British pleasures, and gives a burning word of scorn and reproof to some of the degraded tastes of the day. He goes to France, and finds the same thing there, specially noticing and branding a damnable dance that has been called "a devilish chain, and can-can of hell." In Switzerland it is not much better. He goes there and finds the old pure joyousness dying out, and coarse devilry taking its place. He quotes the Old Testament about the pure dances of the ancient Hebrews, and notably that passage:—"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Then he contrasts that sweet pastoral ideal with what he saw in Switzerland:—

"Now I want you to contrast this state of religious rapture with some of our modern phases of mind in parallel circumstances You see that the promise of Jeremiah's, "Thou shalt go forth in the dances of them that make merry," is immediately followed by this, "Thou shalt yet *plant vines* upon the mountains of Samaria." And again, at the yearly feast to the Lord in Shiloh, the dancing of the virgins was in the midst of the vineyards (Judges xxi. 21), the feast of the vintage being in the south, as our harvest-home in the north, a peculiar occasion of joy and thanksgiving. I happened to pass the winter of 1863 in one of the great vine districts of Switzerland, under the slopes of the outlying branch of the Jura which limits the arable plain of the Canton Zurich, some fifteen miles north of Zurich itself. That city has always been a renowned city of Swiss Protestantism, next in importance only to Geneva; and its evangelical zeal for the conversion of the Catholics of Uri, and endeavours to bring about that spiritual result by stopping the supplies of salt they needed to make their cheese with, brought on (the Uri men reading their Matt. v. 13, in a different sense) the battle of Keppel, and the death of the reformer Zwinglius. The town itself shows the most gratifying signs of progress in all the modern arts and sciences of life. It is nearly as black as Newcastle—has a railroad station larger than the London terminus of the Chatham and Dover—fouls the stream of the Limmat as soon as it issues from the lake, so that you might even venture to compare the formerly simple and innocent Swiss river (I remember it thirty years ago—a current of pale green crystal) with the highly educated streams of Weare and Tyne; and, finally, has as many French prints of dissolute tendency in its principal shop windows, as if they had the privilege of opening on the Parisian Boulevards. I was somewhat anxious to see what species of thanksgiving or exaltation would be expressed at their vintage, by the peasantry in the neighbourhood of this much enlightened evangelical and commercial society. It consisted in two ceremonies only. During the day, the servants of the farm where the grapes had been gathered, collected in knots about the vineyards, and slowly fired horse-pistols, from morning till evening. At night they got drunk, and staggered up and down the hill-paths, uttering at short intervals yells and shrieks, differing only from the howling of wild animals by a certain intended and insolent discordance, only attainable by the malignity of debased human creatures. I must not do the injustice to the Zurich peasantry of implying that this manner of festivity is peculiar to them. A year before, in 1862, I had formed the intention of living some years in the neighbourhood of Geneva, and had established myself experimentally on the eastern slope of the Mount Salève; but I was forced to abandon my purpose at last, because I could not endure the rabid howling, on Sunday evenings, of the holiday-makers who came out from Geneva to get drunk in the mountain village. Meantime, my friend, note this, respecting what I have told you, that in the very centre of Europe, in a country which is visited for their chief pleasure by the most refined and thoughtful persons among all Christian nations—a country made by God's hand the most beautiful in the temperate regions of the earth, and inhabited by a race once capable of the sternest patriotism and simplest purity of life, your modern religion, in the very stronghold of it, has reduced the song and dance of ancient virginal thanksgiving to the howlings and staggerings of men betraying, in intoxication, a nature sunk more than half way towards the beasts; and you will begin to understand why the Bible should have been "illustrated" by Gustave Doré."

The sudden hit at Dore's illustration of the Bible comes in as the echo of a premeditated onslaught upon him in another place. Speaking of a certain comic book illustrated by Dore, he says, of both text and illustrations, that "nothing more witty, nor more inventively horrible, has yet been produced in the evil literature or by the evil art of man."

His love of the pure, the beautiful, and the truly human finds singularly sweet and thoughtlul expression in the book on Modern Painters, where we find the following exquisite thought concerning the root of *all* religion, the test of all truth in Theology. Speaking of the text "God is love," he asks,—"But what is that?" Then he savs "Look into the mirror and you will see." That mirror is the human heart:—that alone, though "broken," can tell us what the love of God is like. So with the saying, "God is just." The human soul must again mirror the divine. "But this poor miserable *me!*" some one cries, "Is this, then, all the book I have got to read about God in?" "Yes, truly so," replies Ruskin. "No other book, nor fragment of book, than that, will you ever find,—no velvet-bound missal, nor frankincensed manuscript,—nothing hieroglyphic nor cuneiform. Papyrus and pyramid are alike silent on this matter; nothing in the clouds above nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself, for through thyself only thou canst know God." A great truth! Out of the human soul have come all the Bible, Churches, Creeds; and out of the human soul must come all the holier, wiser, purer, and more human religious thoughts and faiths of the future.

With the same keen insight he looks right into the great matters of truthfulness and honesty. Of the *first* he says,—Let that assuredly be taught to children.

"Reverence, then, and compassion, we are to teach primarily, and with these, as the bond and guardian of them, truth of spirit and word, of thought and sight. Truth, earnest and passionate, sought for like a treasure, and kept like a crown.

This teaching of truth as a habit will be the chief work the master has to do; and it will enter into all parts of education. First, you must accustom the child to close accuracy of statement; this both as a principle of honour, and as an accomplishment of language, making them try always who shall speak truest, both as regards the fact he has to relate or express (not concealing or exaggerating), and as regards the precision of the words he expresses it in, thus making truth (which, indeed, it is) the test of perfect language, and giving the intensity of a moral purpose to the study and art of words: then carrying this accuracy into all habits of thought and observation also, so as always to *think* of things as they truly are, and to *see* them as they truly are, as far as in us rests. And it *does* rest much in our power, for all false thoughts and seeings come mainly of our thinking of what we have no business with, and looking for things we want to see, instead of things that ought to be seen.

'Do not talk but of what you know; do not think but of what you have materials to think justly upon; and do not look for things only that you like, when there are others to be seen'—this is the lesson to be taught to our youth, and inbred in them; and that mainly by our own example and continence. Never teach a child anything of which you are not yourself sure; and, above all, if you feel anxious to force anything into its mind in tender years, that the virtue of youth and early association may fasten

it there, be sure it is no lie which you thus sanctify. There is always more to be taught of absolute, incontrovertible knowledge, open to its capacity, than any child can learn; there is no need to teach it anything doubtful. Better that it should be ignorant of a thousand truths, than have consecrated in its heart a single lie."

Of Honesty many splendid things are said. Of "making and selling bad goods," he says—

"No form of theft is so criminal as this, none so deadly to the state. If you break into a man's house, and steal a hundred pounds' worth of plate, he knows his loss, and there is an end; besides that, you take your risk of punishment for your gain like a man. And if you do it bravely and openly, and habitually live by such inroad, you may retain nearly every moral and manly virtue, and become a heroic rider and reiver, and hero of song. But if you swindle me out of twenty shillings' worth of quality on each of a hundred bargains, I lose my hundred pounds, and get a hundred untrustworthy articles besides—which will fail me when I least expect it, perhaps at my utmost need; and you, having done your thieving basely, are corrupted by the guilt of it to the very heart's core.

This is the first thing, therefore, which your general laws must be set to punish, fiercely, unmitigably—to the utter prevention and extinction of—or there is no hope for you. No religion that ever was preached on this earth of God's rounding, ever proclaimed any salvation to sellers of bad goods. If the ghost that is in you, whatever the essence of it, leaves your hands a juggler's and your heart a cheat's, it is not a Holy Ghost—be assured of that. And for the rest, all political economy, as well as every higher virtue, depends first on sound work."

In like manner, and stating the eternal distinction between right and wrong,—

"It becomes, therefore, for me, and for all who believe anything I say, a great primal question on what this presumably attainable honesty is to be based.

'Is it to be based on religion?' you may ask. 'Are we to be honest for fear of losing heaven if we are dishonest, or (to put it as generously as we may) for fear of displeasing God? Or, are we to be honest on speculation, because honesty is the best policy; and to invest in virtue as in an undepreciable stock?'

And my answer is—not in any hesitating or diffident way (and you know, my friend, that whatever people may say of me, I often do speak diffidently; though, when I am diffident of things, I try to avoid them, if it may be; but here I say with no shadow of doubt) your honesty is *not* to be based either on religion or policy. Both your religion and policy must be based on *it*. Your honesty must be based, as the sun is, in vacant heaven; poised, as the lights in the firmament, which have ruled over the day and over the night. If you ask why you are to be honest—you are, in the question itself, dishonoured. "Because you are a man," is the only answer; and therefore I said in a former letter that to make your children *capable of honesty* is the beginning of education. Make them men first, and religious men afterwards, and all will be sound; but a knave's religion is always the rottenest thing about him."

It is a fitting thought for us to *end* with here. God help us all to believe it! It is not by imputed righteousness (which is a mere subterfuge—contemptible in man and impossible for God): it is not by atoning blood (sorrowful survival of pagan horrors): but it is by the pure heart which Jesus blest, that your salvation must be won. Let these words ring in your ears like the far-off bells of a new and happier time:—First teach your children to become pure women and noble men—all else will follow. True Seer will Ruskin be to us—Seer beyond the dust and smoke of our poor working world—if he should lift our eyes to this glorious, this unfading morning star.—*Truthseeker*.

We are pleased to observe that a fund is being raised in Boston, to pay off an old standing mortgage on J. M. Peebles' home at Hammonton. The amount required is 1000 dollars, out of which 900 had already been raised so that by next mail we may probably have the pleasing news of the removal of the incubus from our good brother's property.

TO OUR FRIENDS.

For nearly nine years we have published the *Harbinger* without soliciting or obtaining pecuniary assistance, and although it commands a good and slowly-increasing circulation, the losses incidental to a widely extended area of circulation and the small amount of subscriptions, are considerable, and fall heavily on the proprietor and editor. We cannot but think that it is enough for us to give our time and energies, without suffering a continuous pecuniary loss, which our many responsibilities and small means make difficult to bear; but believing that our paper is an important engine in the cause of spiritual progress in this part of the world, we shall continue to issue it while health and means remain. We do not ask for direct monetary support, but we ask our friends to assist us and the cause at the same time by procuring new subscribers. If, say 150 of our present subscribers, could each induce a friend to add their name to our list, we should be relieved from pecuniary loss for the future, and a wider dissemination of the truths they appreciate would be accomplished. The amount of subscription—5s. 6d.—for a year is small (little more than 1d. a week) and would not fall heavy upon some of those who only at present subscribe for one copy, to enable them to send another to a friend or acquaintance. Wherever it is desired, the paper is sent in a plain wrapper. Attached to supplement of present number is a form, which we trust our friends will get filled in, and return to us with P.O. order, or stamps to the amount of subscription. More forms will be sent on application. To any one obtaining us six new subscribers, we will send 100 pamphlets and tracts on Spiritualism and Freethought subjects for distribution.

COPY OF LETTER FROM VICTORIAN ASSOCIATION OF SPIRITUALISTS SENT TO DR. SLADE.

"84 Russell-street, March, 1879.

"To Dr. Henry Slade.

"Dear Sir,—I am directed by the General Committee of the Victorian Association of Spiritualists to acknowledge your courtesy in granting their sub-committee facilities for investigating the phenomena occurring in your presence. The said sub-committee report to us that they made careful examination of the room, table, and surroundings, prior to the séance, and carefully watched you during the whole sitting. That under these conditions they obtained writing both under and above the table, and between their own closed slates, whilst the said slate was in full view of all present. That raps, levitations of the table, playing of an accordeon by unseen power, and other minor phenomena occurred. They were so thoroughly convinced by the closest scrutiny that the phenomena stated were not produced by any direct action on your part, as to deem it unnecessary to avail themselves of further sittings offered by you. We have therefore much pleasure in testifying to the genuineness of your mediumistic powers, which we believe are doing much towards demonstrating the facts of Spiritualism to the world. Wishing you every success.

I remain, dear Sir, yours faithfully,

"A. VON ALKEMADE,

Hon. Sec."

MR CHARLES BRIGHT.

At Mr. Charles Bright's farewell lecture at Dunedin, on Sunday, February 16th. A purse containing £91 12s. was presented to him on behalf of the Freethinkers and Spiritualists of that city, by the Hon. R. Stout. A poem dedicated to the lecturer was presented at the same time and a hope expressed that he would again return to Dunedin. In his reply Mr. Bright indicated his intention to travel through America and England, but promised he would return at least for a time to their city.

JOHN TYERMAN'S RECEPTION BY THE BROOKLYN SPIRITUALISTS.

THE event of the week in our spiritual fraternity in Brooklyn is the presence among us of our friend and co-labourer, John Tyerman, of Australia. On Friday evening he was received with great cordiality by the Eastern District Spiritual Conference, lecturing in a manner most acceptable to the large audience that listened to him. On Saturday evening Bro. Tyerman was greeted at the Everett Hall Conference with no less cordiality and friendship than that which had been extended to him by the Eastern District Spiritualists. Dr. J. V. Mansfield and other New York Spiritualists accompanied Mr Tyerman to Brooklyn, and J. Frank Baxter not only honoured the occasion with his presence, but sang, to the great delight of the audience, several of his favourite and inimitable hymns and songs.

"I ought to give you an extended and detailed account of the reception of Bro. Tyerman by the Brooklyn Spiritualists, and some important incidents connected therewith; but the time at my disposal prevents me from doing so. Your readers and our Australian friends will gather the spirit of our proceedings on the occasion of the reception of John Tyerman and the importance which the Brooklyn Spiritualists attach to fraternal and co-operative relations among Spiritualists in all parts of the world, from the following resolutions, which were adopted at the Saturday evening (Everett Hall) Conference:

"Resolved, That the presence in our midst of that stalwart champion of Spiritualism and Freethought, John Tyerman, a pioneer worker in the Great Cause in Australia is a subject of congratulation, and an important event in the public life of Spiritualism in this city; that the metropolis of the New World speaking to our brethren, the Spiritualists of England and Australia, in the person of one of their honoured representatives, gives to him kindly greeting, and sends to them thanks for the reception and hospitality they have, from time to time, extended to American mediums and trance and inspirational speakers, who have visited England and its colonies, carrying with them the everlasting gospel of Spiritualism; that we hold in grateful remembrance the hospitality and welcome so kindly and uniformly given by our English brethren to American mediums, notably to Mrs. Cora L. V. Richmond, during her three years' ministrations in England; to Dr. Peebles in his journeys around the world, and to those distinguished American mediums now in Australia, Henry Slade and Emma Hardinge Britten.

"Resolved, That though Henry Slade, while in England, was made the victim of an ignorant and prejudiced public opinion, we will never forget that when this dear brother—this faithful medium and noble minded man—stood in the prisoner's dock of a London Police Court, there rallied around him such men as Alfred R. Wallace, Professors Crookes and Varley, Gerald Massey, Sergeant Cox, and hosts of Englishmen who, like those named, are men of the brightest intellects, and of the highest literary and scientific attainments.

"Resolved, That coming out, as John Tyerman has done, from an orthodox church, sacrificing a comfortable position, and incurring thereby the hostility and resentment of a proud and powerful priesthood, this act of self-sacrificing devotion to duty gives to our brother the strongest claims to our respect and sympathy; that the conspicuous example of John Tyerman in Australia, and of Dr. Watson and others in this country, in abandoning their church organizations, because, as truth-loving and conscientious men, they could no longer submit to creedal limitations and illegitimate authority, is certain to be followed by many other clergymen in all the religious denominations, as soon as spiritualists make it possible for them to do so, by a more united and extended effort to sustain public lectures, and all the other activities which are so essential to the education and and enlightenment of the people, as to the difference an effete Theology, founded on authority and superstition, and a progressive Spiritualism, having its foundation in reason and facts.

"Resolved, That nothing is more certain than that Spiritualism furnishes the only true basis for scientific inquiry, and that as a religion—because of its *demonstrations* of a spirit-world and immortal life—it must become universal; that because of this *universality*, fellowship and co-operation among Spiritualists in all parts of the world, especially among those speaking a common language, is both desirable and and inevitable; that Slade in Australia and Tyerman in America are the connecting links between the Spiritualists of the two countries; and we desire that those relations, growing out of our devotion to a common cause, shall become more and more intimate, until by our united efforts the knowledge of spiritual truth shall cover the whole earth as the waters cover the sea.

"Resolved, That the Brooklyn Spiritualists on the eve of the departure of their friend and co-worker to his distant home, give to him the benediction of an affectionate farewell; and our best wishes will accompany him, not only on the stormy oceans, which separate him from wife and children, but on the rugged pathway which all faithful workers in the spiritual cause must yet for a time travel.

"CHARLES R. MILLER."

"Brooklyn, N. Y., Jan. 25th, 1879."

OUR NATIONAL GALLERY.

MARIE ANTOINETTE suggested that the starving population of Paris should be fed upon *brioche*, which so far as we can understand it, appears to have resembled the black broth of the helots of Sparta; but Dr. Cairns would go further, and have the people fare worse. He goes in for homœopathic doses of Presbyterian theology and whosoever rejects his nauseous prescription is a miserable sinner. He has published a *brochure* which proves the author to belong to that school of austere and rigid Sabbatarians, who

"Would hang a cat on Monday,
For killing a rat on Sunday."

So rigidly puritanical is this ecclesiastical antiquarian that he vituperates Sir Redmond Barry for having expressed an opinion in favour of opening the National Gallery and Technological Museum on Sunday afternoons. Dr. Cairns is evidently infatuated with a fetish, and we should not be in the least surprised to hear, when he next enters those departments of the Public Library, that every one of the statues had leaped down from their pedestals and vacated the building. They must all feel ashamed of him, just as much as we are. Legitimate amusements, of an intellectual and elevating character, do more to promote public morality than a thousand homilies from any embellished pulpit.

"Ingenias dedicisse,
Fidelitur artes, emollit mores,
Nec sinet esse feros."

We think it would act as a counter attraction to taverns and bagnios, to give the people gratuitous and voluntary access to all public institutions during any hour on Sunday, for a genuine Spiritualist considers every day to be a Sabbath, and imagines it to be an insult to the Deity to only set apart one day in seven for divine worship. The best thing that the evangelical doctor can do is to adopt the advices once tendered by London *Punch* to General Hainau, the Austrian flagellator of Polish women—"Shave, and change your name!"

The *Banner of Light* of January 18th contains a full report of a lecture on "Immortality, or the world to come, as revealed in the light of modern Spiritualism," delivered in Parker Hall, Boston, by Mr. John Tyerman. It is an excellent lecture and worthy of reproduction in our columns did space permit. On the date above mentioned Mr. Tyerman was to sail for England, where it was his intention to make a brief stay prior to returning to Australia.

MRS. FIELDEN'S SUNDAY SEANCES.

Mrs. Fielden's seances at the Masonic Hall during the past month have been highly successful. The hall has been inconveniently crowded, and many unable to gain admission. The Association, however, deemed it inadvisable to remove to a larger hall during Mrs. Britten's lectures, lest their doing so should be misconstrued into opposition to that lady. The last seance is advertised for next Sunday.

THE PUBLICATION OF *HUMAN NATURE*.

From the long cessation of publication of the above excellent magazine, we had began to think it had collapsed. We are glad, however, to observe, from recent numbers of the "Medium," that the August number (with photograph), was in the printer's hands, and copies will therefore probably reach Melbourne by next mail.

SCIENCE IN 1878.

From the London Times, January 2, 1879.

There can be no doubt about the certainty and value of the strange results achieved by Mr. Crookes in his recently described experiments with rarified gases, by means of his radiometer. The most noteworthy point in Mr. Crookes' experiments is the revelation of a kind of ultra-gaseous state of matter which comes into play when the number of molecules in a given space is enormously reduced. Here molecular reflection occurs, obeying the laws of light, and molecular foci are formed which can raise to incandescence platinum foil. Moreover, in this state the molecular stream readily obeys the influence of a magnet. All Mr. Crookes' recent, as well as his previous experiments, have again a remarkable confirmation of Mr. Johnstone Stoney's theoretical views concerning the action of the radiometer.

REASON, SOUL, SPIRIT; THE ULTIMATE FORM OF FORCE.

By Selden J. Finney.

All forms of force known to us, can be translated into some other form. Thus as I have shown, heat, light, electricity, chemical affinity, magnetism and motion are each capable of being transformed into the other forms of force. Neither of these then, can be called the ultimate form of force or power. Man's mental force is ultimate. He takes in oxygen, light, heat, &c., and transforms them into vital force,—then into mental and spirit-power; the formative powers. This spiritual force, this power of reason, is ultimate and final. There the process of transformation of forces ceases. Into no higher form can any force arise. Some may be startled by the fact that our mental power depends upon the amount of transformed "physical" force which one can produce. But men deceive themselves by the term physical force. Primal force is not physical; cannot be seen except by and in that ultimate form which it reaches in man, called reason, soul, spirit. Here in intellect, in reason, in spirit, in consciousness, all higher transformation ends. Downward into lower forms, this higher may descend; but above reason, love, truth, beauty, wholeness, spirit, it does not rise. Which form, then, are we to regard as primordial and original? Heat, light, electricity, chemical affinity, magnetism, vitality, nerve-force; or soul, mind, reason, spirit.

Remember, that though heat and light are the agencies of the growth of vegetable and animal life, yet the formative germ, which in each individual and species gives shape and character to life itself, transcends these. Each germ is a type of some ideal, model, or archetype, which determines the cycles of career of its own evolution. Heat and light are indispensable to the growth of each plant; but these forces evidently do not determine the type of its life, or the cycles of its organic career. They simply furnish stimulus, perhaps the material of growth; but they do not furnish the archetype of species or career. Even Dr. Carpenter, the most intense materialist of modern times, admits that the *mode* of growth of any plant, is determined not by these so-called physical forces, but by its "germinal capacity."

This type-forming power must be the ultimate original power of all forces, and we have seen that the only form of force which we find answering to this is Intelligence Reason, or Spirit. This power is a formative force—as witness art in all its forms, society, mechanics, inventions, &c. We see that the original power, the primordial force must be type-forming, or must contain *per se*, the eternal archetypes of all things. The only analogue to this archetypal power is Intelligence or Spirit in man. Hence this form of force is at least an approximation to the original constructive energy of things. And besides since all transformation of force ends in Reason, in Spirit, how can we escape the conviction, that intelligence or spirit is the primordial and original form of force, more properly called power? Will it be replied that we cannot say because we do not know if spirit or intelligence be the ultimate form of force? I answer, Since all we ever can know of any form of force, must be known in our own spirit, *to us*, there can never be a higher form of force than spirit itself. If force can exist in any higher form, it would be, *to us*, as if it were not, and therefore we can truly say, no other can exist.

THE HUMAN MIND.

There is no power exhibited by one human being over another, so wonderful, as that power which every mind has *over itself*, or over one's own nervous system, and by which the mind withdraws itself from consciousness of pain. This is what I denominate Self-induction. It occurs in sleep, and that state known under the name of "trance." It is shown by soldiers on the field of battle, who are horribly mutilated, without any consciousness of pain; and by martyrs, who, without any sense of suffering, are burned at the stake. I know a man who had his leg severed from his body by a huge chain, while he was watching a ship in the process of being launched. It was done so suddenly, that he did not know it until he had fallen down in attempting to walk. And I have performed, and assisted in the performance of scores of surgical operations, which were painless for a similar reason; the patient's mind, being *diverted* for the time being, he had no consciousness of pain. Hence, I am sure that there is no other mind which can exert so much power over your nervous system as your own will. Another may assist you, influence you by *Information;* but certain it is that your own will must do the work necessary to be done for your cure. The *Power* is in you that heals. And surely that power which renders one insensible to pain, while his body is burned at the stake, or while his leg is taken off by a chain, must be sufficient to arrest and cure disease, in all cases, when, by any means, a cure is possible.

A pamphlet has just been issued from the Sydney press, by The Vagabond, Dr. Samuel Knaggs, T. T. Wilton, and an anonymous writer, entitled, "Mediums and their Dupes," professing also to be an explanation of spiritual phenomena. It is one of the most trashy and transparent things we have read for some time past. The effrontery of The Vagabond is worthy of his name. Not content with mixing up Dr. Slade's witnesses with those of Lankester and Co., in a manner calculated to lead to the inference that Captain Marryatt's daughter was a witness for the prosecution, he says, in reference to Professor Zollner's recent work, which is written to prove the reality of the phenomena: "The whole imposture has been fully exposed in the last volume of that highly interesting work "Wissenschaftliche-Abhandlungen," published in Leipzic last year." (!) Lacking truth and logic, it is unworthy of further notice.

Wedlock; or, the Right Relation of the Sexes. A Scientific Treatise, disclosing the Laws of Conjugal Selection, showing Who May and Who May Not Marry. By Samuel R. Wells. 7s.

Annuals of Phrenology and Physiognomy. For 1865, '66, '67, '68, '69, '70, '71, '72, '73, nine combined in one volume, containing over 350 Illustrations, many Portraits and Biographies of Distinguished Persons, with Articles on "How to Study Phrenology," "Bashfulness," "Diffidence," "Stammering," "The Marriage of Cousins," "Jealousy, its Cause and Cure," &c. By Samuel R. Wells. 9s.

Wells' New Descriptive Chart for Use of Examiners, giving a Delineation of Character. Paper. 1s. 3d.

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Mental Science, according to the Philosophy of Phrenology. Delivered before the Anthropological Society. By Rev. G. S. Weaver. 7s.

Expression, its Anatomy and Philosophy. With numerous Notes, and upward of 70 Illustrations. By Sir Charles Bell. 5s. 6d.

Defence of Phrenology: containing an Essay on the Nature and Value of Phrenological Evidence; a Vindication of Phrenology against the attacks of its opponents, and a View of the Facts relied on by Phrenologists as proof that the Cerebellum is the seat of reproductive instinct. By Andrew Boardman, M.D. 6s.

MISCELLANEOUS.

Phrenological Busts.—Showing the latest classification and exact location of the Organs of the Brain, fully developed, designed for Learners. It is divided so as to show each individual Organ on one side, and all the groups—Social, Executive, intellectual, and Moral properly classified, on the other side. There are two sizes; the largest, 7s. 6d.; small, 3s.

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Symbolical Head and Phrenological Map. On fine tinted paper. 8d.

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